THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright" (Ps. 11: 5-7).

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THE HEALING OF THE SICK.

ADDRESS DELIVERED BY PRESIDENT FRANCIS M. LYMAN AT THE ANNUAL CONFERENCE, APRIL, 1914.

My brethren and sisters, I will need your assistance, your faith and prayers, to be able to make you hear, and I trust that the Lord will bless us in hearing and in speaking, that we may be further instructed and edified in this conference. My mind has been resting upon a subject in connection with our doctrines and principles which, although generally recognized in the Church, has not, I fear, been fully appreciated, and that is the principle of the healing of the sick.

Having had occasion to give consideration to this subject lately, I desire to express a few of my thoughts in regard to the same. I believe that this principle has been enjoyed quite generally in the Church; that it has been enjoyed by every family, if not by every individual member of the Church. There have been very remarkable healings, which have sometimes been brought to our attention. Some have been published, but generally the healing of the sick has not been commented upon. I think the Latter-day Saints should be aroused to the fact that this great blessing and spirit is in the Church, that we enjoy the benefits thereof, and that the Lord has so arranged, in the organization of the Church, that within the reach of every family, in every ward, there are those commissioned and authorized to administer to the sick, that the sick may be healed and their lives preserved. But I have wondered if the Latter-day Saints, on some occasions, have not been surprised, and their faith possibly weakened, because all are not healed, and that we do not always receive answers to our prayers. I thought

I would just read to you from the forty-second section of the Doctrine and Covenants the word of the Lord upon this subject, so that we may be prepared in our hearts and minds for the conditions that obtain, and be willing to acknowledge the hand of the Lord in the experience of those who have not faith to be healed. For the time comes when men are appointed unto death, and the fact that we may be finally "appointed unto death" has aroused some question in the minds of the brethren. It is an expression that I always prefer not to mention when administering to the sick. In asking the Lord to heal our afflicted it is not necessary to add, "If they be not appointed unto death." In fact, I have felt such an expression in our prayers tends rather to weaken the faith of the afflicted, and to shake their hope and confidence. The time will come, however; it will come to you and me, as well as it has to those who have passed away, when we may be appointed unto death, and I understand that that appointment is when fatal sickness is upon us and we have not faith to overcome it. At such times we may realize, in our administrations, that the sickness is fatal, and it is not possible to overcome it, for we may discover conditions that inform us in no uncertain terms that death is at the door.

We should appreciate the fact that the Lord has provided, in the organization of this Church, that there are elders, including seventies, high priests and patriarchs, and other brethren of the Melchisedek Priesthood, always at hand to administer to the sick in our wards. There are stake authorities who may officiate in the stakes and do officiate as patriarchs, blessing the people, and as stake authorities they are at home in any part of the stake. Then there are the general authorities of the Church, with the presidency thereof, whose jurisdiction extends throughout the Church, both at home and abroad. But ordinarily the brethren bearing the Priesthood are expected to officiate in their own wards. I have thought of the wonderful opportunity that is provided there for the employment and service of the brethren bearing the Priesthood. They should cultivate the spirit of faith and the gift of healing, as well as other gifts that pertain to the gospel, so that whatever is required in a ward, it will not be necessary for you to send to a neighboring ward for help. We do not have to send from one stake to another; for in every stake, in every ward in this Church, in every branch and in every mission, there are those who are entitled to administer to the sick and have experience therein, as well as in administering the sacrament to us on the Sabbath day. These services belong to the ward. They belong also to the stake, and to the Church, and to those who are designated as officials in these particular positions.

Sometimes brethren have felt that they have a mission and a gift, and I believe that men do; I believe that some men have greater faith than others. I believe according to our living and our con-

duct and our service in the work of the Lord, so will our faith increase in the healing of the sick, and in other ordinances. But we should understand the limit of our jurisdiction and ministry. The brethren of the ward should not go to their neighbor wards. They should not be sent for; it is not necessary. And we should jealously be prepared ourselves for what is required in our own wards, in our own stakes. Baptisms, confirmations, the blessing of children, ordinations, and so forth, are all taken care of in order. The house of God is a house of order, so that it is not necessary for us to be moving about from place to place, from ward to ward. It sometimes occurs that brethren are inclined to make merchandise of their ministry, which is not proper to be done. All who are authorized should administer to the sick and wait upon them gratuitously; it is not proper that we should make merchandise of that ordinance.

Presidents of stakes and bishops of wards and officials throughout the Church should be advised that they ought not to send abroad for help. We send for physicians, and for attorneys, and men in worldly affairs, whose jurisdiction extends everywhere; but in our Church affairs each ward and each stake, as a rule, is provided with all officials that are necessary for the performance of the ordinances required in the Church, and to officiate in the Priesthood, to anoint with oil, to bless the sick, and to pray God for their restoration.

These ordinances belong with the people where they live. As a rule, we would not expect the elders who are officials in a ward, or the brethren who labor in a stake, to follow the example of the general authorities of the Church, for their jurisdiction reaches all over the world, while your jurisdiction extends only to where you are called. Men are called also to officiate in certain positions, such as stake positions, and as members of general boards for the Sunday Schools, for the Mutual Improvement Associations, for the Relief Societies, and the like, and when that is the case they are designated, they are appointed and set apart for the special ministry and labor, and they have their peculiar and marked responsibilities resting upon them in connection with these auxiliary organizations. We would not expect brethren in the missionary field to assume to enter into wards, nor branches, baptizing, confirming, blessing children, ordaining and the like, only in the ministry that really belongs to them. And though the general authorities of the Church, the Twelve and others, have ample authority in all stakes and missions everywhere in the world, yet the discipline of the Church is so carefully straight that when we go into wards and stakes and missions, we always labor in harmony with those who preside. We observe order in the official acts that are required at our hands, and we work in harmony with the people, with the common consent of all concerned. We do not want the brethren that labor at home, and

whose field is not quite so broad as ours, to feel that we are at liberty to do as we please; that is, except we please to do exactly what is right. The Twelve are subordinate to the counsels of the presidency of the Church, are under their direction and counsel, and we never outrage order and discipline. The chief authorities of the Church should be models in all these things, and every consideration and care should be taken by us that we receive the approval of the Lord, the approval of the Spirit of the Lord, and in the hearts of the people. We work harmoniously with the First Presidency, and we are controlled, submissive, obedient, listen to counsel, and labor in harmony with the mind and will of the Lord.

As I say, we have found occasionally a brother who is out of order—not very many; it does not frequently occur; but it occurs sometimes, as referred to in the remarks of the President this morning. There are people who sometimes get curious ideas in their minds, ideas that are not tenable, and that are not proper. Men sometimes get the thought that it is their duty to regulate the Church, and to set it in order, and to regulate the authorities of the Church, and the organization of the Church. These instances occur occasionally, not very frequently. I thank the Lord that we discover, when we look over the Church, that the brethren quite generally know where they belong; they know their field, they know their homes, they know their limitations; and the presiding authorities in wards, in quorums, in the stakes, and in the missions, know what is required of them. They are learning lessons; and we are learning lessons all the time. Men are called to fill positions in missions, in stakes, and in wards, and are frequently changed; hence new men are brought into the field, and they are not always supplied by their predecessors with the information that has been in their home offices. Consequently we have to continue to teach, instruct and exhort them, answer their questions and train them in the ministry that is entrusted to them. But there is growth and development, and we discover that the Church, as spoken of yesterday by the President, is in its very best condition, for the reason that we have been in long training. We have been born and reared among the saints, and we have been in the ministry and have had great experience, and our questions have been answered. The doctrines of the Church are comprehended and thoroughly understood by these brethren who preside over us. When we gather with this body of men, with these trained brethren, tried brethren, general authorities of the Church, associated with the Presidency; and then we go to the fields, we go to the stakes, we go to the wards, we find the very choicest and most model men have been chosen and are employed. The same is true of our sisters in the Relief Societies, in the Primary Associations, and in the Religion Class work. Our brethren and sisters are thus being well trained. In the quorums and

classes of the Priesthood they are being more thoroughly trained now than ever in the Church, and these trainings, lessons, instructions, and experiences tend to establish the Latter-day Saints. But there is, no doubt, room for improvement, and always will be.

You will find something about this principle included also in the 5th chapter of St. James, in the New Testament. And you will find the doctrine, also, in regard to the healing of the sick contained in the 17th, 18th and 19th chapters of III. Nephi. Read them at your leisure, for they are very choice, and pertain to the ministry of the Lord in the flesh. Here is what the Lord says in our day:

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me."

The Lord does not expect us all to die when we are taken sick; that is quite well understood. Generally we are healed, and I suppose that each person in this congregation, almost without exception, could bear strong testimony to their own healing, and some very many times healed from serious sickness, remarkable healings.

"Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter. And again it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed."

If they have not fatal sickness they may be healed; if they have fatal sickness they will die. They have been doing so, and you and I will do the same, one time.

"He that hath faith to see shall see; he who hath faith to hear shall hear; the lame who have faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities."

Many there are that are infirm in their hearing, faulty in their seeing and otherwise, and if they will but serve the Lord and keep His commandments they shall become the sons of God. They have that power, though they may not be able to overcome all their infirmities, and with them we must bear. You must bear with my infirmities, and I must bear with yours, for they will abide with us, if we have not faith to be healed. We want the brethren bearing the Priesthood in every ward in Zion to be a little jealous to take care of the employment that is furnished them there in

their office as teachers, and in administering to the sick; don't let the people send abroad, and don't make merchandise of your ministry. Attend to the ordinance of the healing of the sick in your own ward, and the ministering to them, and laying on of hands. It should be done in order; it should not be done offensively, but properly and rightly done, in a manner that no one need take exception to. I want to make the declaration that there are elders sufficient, and high priests, and seventies and patriarchs, and other brethren bearing the Melchizedek Priesthood, in every ward in Zion, for all the laying on of hands that is required; and the Lord is just as near to one ward as another. He is near at hand to every one of us. If our faith is not quite so strong as our neighbor's, we should cultivate it, and we should have the experience and the practice. We don't send to a neighbor ward for somebody to administer the sacrament for us, do we? Nor yet to baptize, nor to confirm, nor to ordain, nor to bless children, or perform any of those ordinances. It is not necessary to do so. If the sick want the brethren who are general authorities, and who are traveling, if you can put the sick in their way so that you don't do them a hardship, they are always willing to bless the sick; and quite generally, almost invariably, the sick are healed under the hands of the elders. This Church is remarkable therefor.

Though there may be among us some that are a little careless and indifferent, they are always aroused in case of sickness, in case of death and hardships and trial. They are aroused at once to seek the Lord, and they want the help of those who are faithful and worthy. They want the assistance of the holy Priesthood, and they appeal to us, and you know, my brethren, you that are here to-day, that the Lord has answered the prayers of His servants, and the sick have been healed, and there have been some very remarkable healings. Sight has been restored to the blind, and hearing to the deaf, and health to the sickly and the afflicted, and there is not a man on this stand, I presume, who has not been healed. I presume I have been generally as healthy as any man upon the stand here, but I have had the assistance of the Lord to help me on occasions when I have needed to be healed, and I have been healed very remarkably, and instantly, under the hands of brethren over whom I presided in the Southern States, and in our own state, and on different occasions. And so it has been with you. The sick have been healed under our hands. They have been restored, and this is the experience of every family. I don't have to refer you to any one family where the sick have been healed, for it is manifest in every family; in every home. No family is so far away out on the border but what they have been found, and the sick have been administered to, and they have been healed. Yet we who have been healed, who have received these remarkable manifestations, will pass away after a while, when the sickness is final and fatal, and death has been appointed

unto us, and it will not be appointed to us until the time we are required to pass away.

I took occasion to talk on this subject last Sunday in Davis Stake, and there were some remarkable cases there of the sick that I had been acquainted with and that were healed, such as Brother John R. Barnes who, like King Hezekiah, has been given a lease of life of about fifteen or eighteen years, and with prospects of living no one can tell how much longer, when he was at the point of death. And also the late President John W. Hess of Davis County. It fell to my lot to go and ordain him a patriarch when he was thought to be lying on his death bed, that he should take the office with him. He arose from his bed and blessed his numerous family, as I understand, almost every soul of them, and then he went from ward to ward and blessed the people in whole, all that would gather to hear him. He raised his hands and put blessings upon their heads after he had been at the point of death. We want to bear these things in mind and acknowledge the hand of the Lord, and when we offer up prayers and acknowledgments to the Lord, let us gratefully remember the good that we have received at His hands. Don't let us forget, don't let us lose our faith, don't let us wander from the straight and narrow path that leads to life, but be sons of God, serve and honor Him with all our might, mind and strength, to our latest day.

May the blessings of the Lord be upon gathered Israel, upon the people in these valleys—these splendid valleys—and upon the presiding officers in the Church, that they may be blessed, that they may be healed when they are afflicted, and have the same experiences that we have had before, be healed and restored, that our lives may be perpetuated and extended, while the Lord finds it profitable for us to live. God bless you. The Lord bless these brethren, presiding brethren that have come up here, and who come up twice a year to worship the Lord and receive instructions. God bless you, my brethren. God bless the brethren in all the wards and stakes in Zion; and the Lord bless our sisters in their labor and ministry as ministering angels, those that have been chosen and have sustained the work of the Lord, and have joined with their husbands and brothers in carrying forward the work of the Lord in the heat of the day. They have borne a great responsibility. They have borne the sons of men, the souls of men in this earth, and have builded up the kingdom. They are entitled to all honor and credit and blessing.

We pray, Father, that Thy Spirit may rest abundantly upon these gathered people, and upon all Zion, and upon the honest in heart, the conscientious throughout the earth, the friends of the Latter-day Saints, those that have the courage to speak a good word in our favor, for we deserve it, we need it, and are entitled to enjoy it. May the blessings of the Lord be upon us always, I pray in the name of Jesus. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 10, 1914.

EDITORIAL.

SOME ANTI-"MORMON" CHARGES CONTROVERTED.

"As in the middle of the 19th century a rush was made into California, and as towards the end of that century a rush was made into the Klondike; so in the beginning of that century, under far less civilized conditions, was a rush made into the district which lay between the Allegheny Mountains and the Mississippi River. No organized effort for the spiritual benefit of these early settlers was inaugurated, with the result that the impromptu camp meetings for preaching degenerated into mere emotional excitement, which gave birth to the wildest religious sects. At this period, and in this region, MORMONISM WAS BORN—but how?"

So reads the first paragraph of a pamphlet entitled, "The Mormons or Latter-day Saints," which bears the name of a minister of the established Church of this country as its author.

It seems that the reverend gentleman condemns religious excitement at camp meetings, and, we presume, elsewhere as well, and practically states that "Mormonism" is an outgrowth of that evil. Were this true, it would be difficult for one to see how Protestantism, of which the Church of England forms part, is not, instead of "Mormonism," responsible for that excitement and its outgrowth also; and since "a tree is known by its fruit," and is found to be so bitter as our author evidently thinks it is, in this instance, a proper regard for the good repute of the company he and his Church are in, ought to suggest to him the propriety of keeping silence respecting the source from which, as he states, the "wildest religious sects" have sprung. We assure the gentleman that "Mormonism" was not conceived under the stress of religious excitement; for though great religious fervency did prevail in Western New York, where Joseph Smith lived at the time he obtained his first vision, the one person in particular whom it little affected was that boy, then about fifteen years of age. The history of those events shows that he stood aloof from others who were affected. Indeed, such perfect command did he have of himself, in all respects, that he went to God in prayer for that light and knowledge which is promised to all who diligently seek for it in that manner. That is precisely the course that ministers of sectarian churches advise prospective converts to take as perfectly sane and in harmony with inspired precept. We fail to see any ground, therefore, for the charge that "Mormonism" was born of

religious excitement, or is one of the "wild sects" that have come out of camp meeting fervency, vehemence or frenzy.

Nor is it the aim and purpose of "Mormon" elders to extend its influence, or to increase the number of its adherents, except by means of the most rational and conservative measures. There is no other religious society in existence at present that deprecates more sincerely than this Church does, excitement of any and every kind in religious matters. We realize that the truth is held in calmness and confidence, for "the effect of righteousness is quietness and assurance forever" (Isa. 37: 17). Fully recognizing, then, the quiet, peaceful and orderly manner in which the Spirit of God operates when communicating intelligence to man, or when effecting the new birth in the soul, in general, the work of this Church is carried on decently and in order. Were this not a fact, no one could explain how the organization of the Church has been brought to such an acknowledged degree of perfection. Our elders always appeal to the reason of their hearers, and endeavor to get them into a state of mind as calm as possible, so that they will be better capable of weighing the evidence offered, and of forming a correct judgment from it. The only excitement that has ever been worked up over "Mormonism" came from without, not from within this Church. Police records will substantiate this statement. We do not hold religious camp meetings to make converts to our faith, and have never tried to induce anyone to accept it, until after a calm consideration of the cost, and when thoroughly convinced of its truth through prayerful and rational investigation. Excitement may serve a good purpose, at times, in military affairs; but it has little place, we think, in matters that concern God, His Spirit or His people.

Many examples of tranquility of mind and spirit have been manifested by the membership of this Church under trying circumstances in this land, and this same spirit of composure has always characterized our people, even in the midst of the stern trials and bitter persecutions which they have suffered with but little interruption from the day when the Church was first organized on April 6th, 1830. This calmness has been of a character that has often astonished friends and foes alike, and was most conspicuous in the deepest distresses through which our people passed in the earlier days of their history; and Joseph Smith stands out boldly as the first and greatest examplar of this superlatively valuable, Christian characteristic. "Mormonism" was not born of excitement, and we want no assistance from that source to carry it on.

The next few paragraphs of the pamphlet in mind are devoted to remarks concerning the widely famed "Spaulding Story." It seems that a person named Dr. Philastus Hurlburt joined the "Mormon" Church in 1832, and within a few years was excommunicated for immoral conduct. His exposure greatly exasperated

him, and in order to revenge himself on a people who would not tolerate such iniquity in their midst, he originated the story just named. Earlier in the nineteenth century a Rev. Mr. Spaulding had written a historical romance, whose leading features, if allegations were true, quite closely resembled the historical portions of the Book of Mormon. The whole story concerning the manuscript of this romance can not be recounted here; but a few points will be recalled, and first, the papers were lost and remained unheard of for years. This circumstance cleared the way for the rabid anti-"Mormons" to fall into a trap. The claim was advanced by them that the Book of Mormon was simply the Spaulding Story revamped to suit Joseph Smith's purposes. Of course, the "Mormons" had to stand whatever strain this theory put upon them, which was but little, in fact, for they all the time knew from what source the Book of Mormon originated. They answered the theory in the best way they could until finally the Almighty, having tried the faith of His people in this regard, saw fit to vindicate their trust in Him. So, after years of misrepresentation, the lost Spaulding papers were discovered, and are found not to contain the slightest resemblance to the Book of Mormon history. This famed manuscript is now in the library of Oberlin College, Oberlin, Ohio, U.S.A., and its contents have been published in book form. Oberlin College is not a "Mormon" institution, and it will only take a small amount of postage and a little trouble for any one interested to write its librarian and have our statement respecting the finding of the manuscript, and its possession by that institution, and all necessary information touching its dissimilarity to the Book of Mormon story verified.

Our sympathy is extended the author, who, being a minister of the gospel of truth, must doubtless feel chagrined to know that a story which was buried in oblivion in the United States years ago, except among the ignorant rabble, has been resurrected by himself or by some other person of anti-"Mormon" sentiments, and made to do duty in its ancient, silly role. He speaks in his pamphlet of "fairy tales" wafted across the Atlantic from America, and this one seems to be quite to his liking; but it is an insult to the intelligence of English people to offer them this trash—this exploded theory—as one that is still rational to account for the origin of the Book of Mormon. We remind him that if he did not know the facts relating to the finding of the Spaulding manuscript, and to its contents, he has no justifiable excuse for offering the English people known trash for truth; and if he did know the truth in the case, what possible defense can he offer to mitigate the seriousness of the offense which he has committed? Has he written in ignorance; or has he sinned against his conscience?

Many intelligent non-"Mormons" have long recognized the fact that a man of the character which Joseph Smith's enemies ascribe to him, and who had but little learning of the schools, could not

by any possibility write the Book of Mormon as an original or even as a plagiarized work, and they have, therefore, assigned to Sidney Rigdon, who was a man of considerable learning and natural ability, the chief agency in originating the alleged imposture of "Mormonism." According to this scheme, Joseph Smith is made to occupy the position of a figure-head only in this work, being a mere tool in the hands of the more cunning and astute Rigdon, who, for some reason not explained, wished to screen himself from public gaze as its real founder. This view is held in spite of the fact that for several years Mr. Rigdon sustained this work in the most open manner, with all the power he possessed, and suffered much persecution because of the support he gave to it. This man, so it is alleged, gave the Spaulding romance a religious coloring by introducing into the text the scriptural passages that are now found in it as the Book of Mormon. But this theory has only a variation in the name of the author from the one already passed; and it is evident that none of them that make use of that story can be of any value whatever. The known contents of that romance make them worthless.

However, because there are many who maintain that, in any event, Joseph Smith was only a tool in Rigdon's hands, some remarks bearing on this phase of the case shall be offered. In the first place, Mr. Rigdon did not meet Joseph Smith until after the Book of Mormon was published in the early part of 1830. In the autumn of that year, November 14th, he first became identified with this work by baptism. The following month he visited Joseph Smith at Fayette, New York, and it was then and there that the mutual acquaintance of these two men began.

Of course, it was a simple matter for some one unfriendly to our cause to originate the story that these persons had met before the Book of Mormon was given to the world, though no proof of the claim was supplied, and hearing it, some people without proper investigation of the question on its merits, conclude the "Mormons" set forth a denial of it in order to shield their cause from its supposed far-reaching effects. But the growth of the Church dissipates the hope of stopping its progress by such means, or by any other false and unworthy agencies. It is not the purpose at present to trace out the life of Mr. Rigdon in detail, so as to show that the meeting which occurred between Joseph Smith and himself in December, 1830, was their first one; but we shall take up other features of the case which clearly manifest that Joseph Smith was not the tool of Sidney Rigdon in any sense of the word.

At the time of the martyrdom of the Prophet Joseph Smith, and before that event, there were in this Church a number of men of unusual ability and power. Among them we find the names of Wilford Woodruff, John Taylor, Orson Pratt, and that man of commanding influence, Brigham Young. It was owing to the rare

genius of the latter that the exodus of the saints from the confines of civilization in Illinois and Iowa, to the valleys beyond the Rocky Mountains, over a wild desert stretch of a thousand miles, was successfully accomplished. Under the leadership of a man of ordinary ability, every one of the emigrating exiles would doubtless have been laid away in a wilderness grave, or his bones would have been left to bleach in the sands and wastes of the desert. He was appointed governor of the territory of Utah, and held this office for a number of years. John Taylor was a man of lion-like courage, moral and physical, quite well educated, and had been a preacher in the Methodist denomination before associating himself with the "Mormons." He succeeded to the presidency upon the death of President Brigham Young, who held the office of Church president from the martyrdom of Joseph Smith till he was removed by death. Orson Pratt was in every respect a remarkable personage, a leader of men intellectually. Wilford Woodruff was a man of such spotless character that even his bitterest antagonists who knew him well, scarcely dared cast a reflection on his standing as a Christian and a model gentleman. He attained the position of president of the Church, and always was a living exemplar of the beauties and power of godliness.

These four men stand as representatives of the leading quorums of elders who were in the Church when Joseph Smith was martyred—men of might and power in general. Now, it is apparent from that part of our history which embraces the period of time in question, that these men in their capacity as members, elders and officers of the Church, submitted to the authority of its Presidency, while Joseph Smith was only its nominal head, if what our opponents allege is true. They accepted missions at home or abroad at his request. They undertook any duty which he called upon them to perform. These are the facts of history so long as Sidney Rigdon was yet able to use Joseph Smith as his alleged "tool"—as an instrument for keeping in subjection to his power the strong men we have named and others. But all at once conditions change—the alleged tool is slain, and so removed. What followed? Why, the same shots which pierced the body of Joseph Smith, the so-called "tool," also dealt a death blow at the power of Sidney Rigdon in this Church. That is to say, so long as Sidney Rigdon could rule, if anti-"Mormon" allegations are true, through the person of Joseph Smith, his power and authority were recognized and respected; but as soon as the instrument through which these results were obtained was removed, Sidney Rigdon fell from his lofty position of influence and power. This fact is too well known to be denied. He coveted the office of Church President, but could not induce the elders and saints to sustain him for that office. These things bear conclusive testimony as to which of these two men was the greater—which needed the assistance of the other—which was chief. Again, after Presi-

dent Smith had borne with Rigdon's failings until patience ceased to be a virtue, at a general conference held at Nauvoo in October, 1843, he declared to the people that he would reject Sidney as one of his counsellors, having carried him as long as he could stand to do so. When conditions of life are such that servants discharge their masters, then will it be time for us to think that Joseph Smith, the alleged tool, dismissed the man in whose hands he was a mere figure-head. Still further, Rigdon made no claim at the time of his candidacy for the presidency of the Church on the ground that he was its real founder. If ever there was a time when his full share in this work ought to have been brought to light, it was just then; but though his friends pressed his claims for the presidency not one of them did so on the ground that he had always been the real leader. Moreover, after the death of Joseph Smith a number of factions sprung up composed of disaffected Church members, and among them was a body known as the Rigdonites. If Ridgon had the ability to found "Mormonism," that same ability, after years of experience, ought to have enabled him to build up a powerful society out of the Rigdonites as a nucleus. But he failed to show himself a great leader when the opportunity was thrust into his grasp. Finally, up to the day of his death, though he died outside of the Church, at Friendship, Allegheny County, New York, on July 14th, 1876, he always maintained the same view of the origin of the Book of Mormon that this Church now does, and repudiated with much feeling the proposition that he had been its author in any way.

T. W. B.

BOTH SIDES.

"When you went home last June," began Doctor Tyndale's gentle voice, as he opened the first chapel service after the summer vacation, "you girls could have slept until ten every morning, you could have sat in your kimonos until dinner, you could have swung in the hammocks all the afternoon, reading the latest popular novel. You could have been the typical schoolgirl home for vacation—never really awake until evening, but then so full of life that your tired father and your worn-out mother were often kept awake for hours by the ragtime songs or bursts of hilarious laughter that came from sitting room or piazza.

"You were 'home for vacation.' What wouldn't that happy mother or that proud father have endured to give Sallie a good time after the nine months of study and restraint? What would those admiring little sisters and brothers have thought too much to offer to do for Big Sister, home from college?

"Vacation means 'holiday,' and the vacation was yours. But like everything else, vacations have two sides. You'd been at college. True. You'd taken good rank. Probably. You'd been

under strict rules. Certainly. For nine long months. *Now* you were free!

"But wait! Who sent you to school? Who paid the bills? Who gave you all the opportunities that were yours for the taking? Father and mother! For nine long months! Were they free now? Because he had worn last year's overcoat all winter so that he could pay for the extras you enjoyed; because she had darned and redarned her cotton stockings to keep you in silk ones; because they had both worked a little harder than ever, and denied themselves a little more rigidly than ever—because of all this were *they* free now?

"Could they turn over for another nap after the clock had struck six because it was vacation? Could they read together some favorite book those warm, lazy forenoons because they had worked so hard on so many cold, bleak ones? Could father take a spin on his bicycle in the pleasant evenings because he'd spent so many long evenings over his books at the store? Could mother run over to Mrs. Smith's for a little harmless gossip after the supper things were cleared away because she'd spent so many winter hours darning those worn stockings?

"That is the other side. Father and mother have reached the time when they cannot answer those questions for themselves. They have come to the time when their children alone can answer for them. They had given for nine long months; you had taken for nine long months. *Did you continue to take, did they continue to give* for those three remaining short ones?

"They could not decide. You had to. What did *you* do?"—SELECTED.

THE GROWING GIRL AS A PROBLEM.

THE adolescent girl is a big problem to her mother, who although she herself passed through the period of adolescence, seems to have forgotten all that that experience might have taught her. She is apt to judge the girl from her own adult standpoint, and to censure her for conduct that to the girl seems perfectly reasonable. The mother has forgotten how, in those growing years, she was tossed about and bewildered between the emotions of the woman and the unformed judgment of the child.

The girl is a problem to herself with this disadvantage, that she has no precedent in her own life by which to guide herself. She never walked this path before, and is, therefore, not to be expected to know whither the by-paths lead, or what dangers may lurk around that turn in the road.

If, now, the experience of the mother could be utilized in the guidance of the inexperienced girl, many dangers might be averted. We must not expect, however, that the girl will spontaneously

accept the lessons to be learned from the mother's girlhood; it is the mother who must find a way to make those lessons appeal to the girl. This is not to be accomplished by moralizing, by scolding, by tearful appeals or by reproaches. The mother's knowledge cannot be transferred to the girl by any arbitrary method of compulsion or even by direct inoculation. It can only be communicated by absorption, and for that there must be skilful preparation of both participants.

The wisely guileful mother will not wait until the storm of adolescence has begun to be felt in the young nature, but foreknowing the stress and strain that will then come, she begins long in advance to fit both herself and her daughter to meet it. Knowing that in the coming days the girl's individuality will begin to assert itself, and she to rebel at the dictation to which she has heretofore willingly yielded, and knowing, too, that more than ever will the wise counsel be needed, the mother begins gradually to let go as dictator, in order that she may more firmly take hold as sympathetic, confidential friend, sure that she can influence where she would fail to command.

With wise foresight, she begins years in advance to teach the little girl to govern her conduct by reasons rather than impulses, leading her to discuss the pros and cons of causes of conduct before coming to a decision; so that a habit of reasoning will be formed before the day of strong emotional impulses arises.—*The Character Builder.*

THE DIRTY STORY.

It advertises your own ignorance.

It displays your lack of a sense of decency.

It indicates the state of your inner character.

It exhibits the nature of your inner soul.

It shows your better self is being suppressed.

It illustrates the sordidness of your soul.

It typifies the meagerness of your resources of entertainment.

It proclaims the coarseness of your ideas of humor.

It tells of the inadequacy of your means of expression.

It reveals the depth of defilement you have already reached.

It proves to your friends how greatly they may be disappointed in you.

It stultifies the testimony of those who said you were a good fellow.

It soils the imagination of your hearers.

It hangs vulgar pictures on the inner chamber of the imagination of other men from which they cannot escape.

It disgusts men of finer sensibilities who care for the clean and wholesome things of life.

It nauseates good men who love fun, but hate dirt.

It dishonors your parents and your wife and your children, and your friends and your home and your business and your God.

It proves nothing but your own unworthiness.

It accomplishes nothing but your own undoing.

It convinces others that you are a good man *not* to do business with.—S. W. McGill, in *Association Men.*

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and took passage for Montreal per s.s. *Tunisian* on September 2nd, 1914. From the British mission—Albert G. Hunt. From the Swiss and German mission—James Clyde Oram, C. Lamont Felt, Benjamin F. Bowman and Junius L. Anderson. From the French mission—Willard H. Willey, Jonathan S. Browning and Herschel Pearson. A company of twenty-eight emigrants in charge of Elders James Clyde Oram and Albert G. Hunt took passage on the same ship.

Appointments.—On account of the unfavorable conditions caused by the war, the following named missionaries have been transferred from the French mission, and have been assigned to duty in the British mission in various conferences: George Q. Allan and Louis D. Bandrero, Bristol; Charles E. Nalder and Myrl Lewis, Hull; Vern C. Woolley, Harold A. Lambert and Benjamin F. Hulme, Liverpool; Marriner W. Hendricks, Lorenzo, L. Jackson and Isaac S. Campbell, London; H. Arthur Davidson and Rao B. Dunford, Manchester; W. L. Rand and Perry C. Hall, Norwich; Leroy Dance and Septimus Shepherd, Birmingham; John L. Wright and Cyrene N. Bagley, Leeds; Walter Scott and J. Maurice Rothlisberger, Newcastle; Aaron Pingree and George S. Ballif, Nottingham; Richard M. Johnson and Milton B. Maughan, Sheffield.

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